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grounds, between music and the other arts is unnecessary and also too subjective. In all arts the essential thing is that the natural object no longer seems to belong to a strange world. This has a metaphysical ground, which is the same for all arts. Music is peculiar simply in the degree of immediacy with which this effect is produced.

The article closes with a brief discussion of the qualities which constitute a musical as distinguished from an unmusical nature in man. The possession of the audible or motor type of imagination is the first of these. To this must be added the capacity to represent the world of feeling in an immediate pictorial manner by means of tones, and also the need of overcoming in this way the duality and opposition of appearance and nature. The article is by no means easy to interpret. The author's style is none of the clearest and some of his positions would have been improved by further exposition. The whole thesis that feelings can be really pictured seems to the reviewer to demand further analysis and justification.

ADAM LEROY JONES.
PRINCETON UNIVERSITY.

The Practical Deductions of the Theory of Knowledge. D. H. MACGREGOR. *International Journal of Ethics,* January, 1906. Pp. 204–227.

The 'practical deductions' here discussed relate to the assumption of teleology and the consequent optimism; the theory of knowledge presupposed is that of Professor Ward's 'Naturalism and Agnosticism,' which has for its main position "the substitution of the 'duality of matter and spirit' for the 'dualism' of science and common sense."

Mr. MacGregor first deals with the presuppositions of teleology, finding them summed up in a certain coincidence between nature and thought, which in turn implies dualism, or at least the absence of necessary agreement. "In order that there may be a teleological interpretation, processes must coincide which are inherently distinct. But idealism does not grant the distinctness of thought and nature. According to it, these two in inseparable union constitute reality. But we may not condition reality" (p. 209). "We are entitled, therefore, when we see the demonstration of this unity by the idealists, to take them at their word; and, since the twin poles of the magnet are quoted as analogous to the relation of thought and nature, to ask whether it would be allowable to treat the positive and the negative poles as teleologically adapted. It belongs to the nature of the case. They could not exist otherwise than as they do. There is no contingency, but inherent and thoroughgoing interdependence between them."

After thus disposing of 'formal' teleology, the author addresses himself to the assumption of a more concrete teleology expressed in the phrase that 'nature is amenable to human ends.' He points out the want of logical connection between the two kinds of teleology. The latter, in so far as it is demonstrable and has real significance, is not so much a matter of epistemology as of ethics. The argument at this point is, however, of such a nature as not readily to admit of summary statement. Suffice it

to say that the incongruity between the implications of the psychology of effort and the epistemology of idealistic monism of the absolutist type is clearly brought out.

We have here an acute and conclusive criticism of the teleological doctrines of idealism. The problem of teleology is, however, only a single aspect of the comprehensive question as to the one and the many confronting the monist who regards the one as absolute and the many as relative. This is as true of the materialist as of the idealist. The terms being correlative, both must be regarded either as fixed or as functional. In default of a definite pronouncement or of a knowledge gained from other sources, one naturally tries to read between the lines to divine the author's own position. So largely critical is this study that the conclusion is not clear. There is, however, much that might be taken to indicate sympathy with the views of the pragmatists. W. A. HEIDEL.

WESLEYAN UNIVERSITY.

La Conscience. PAUL HERMANT. *Revue de Philosophie,* November, 1905. Pp. 495–511.

The thesis of this article is that consciousness corresponds to the activity which marks the development or the regression of the psychical life as a whole. Consciousness is the realization of a new equilibrium, a synthesis of the new with the old, or the process by which a new psychical state establishes connections with the 'unconscious' or subconscious psychical mass which is in the background and which represents our anterior attainments or *l'ensemble du moi.* It appears, then, that consciousness is a function of the psychical life as a whole. The subconscious is constituted by states which, for various reasons, necessitate no readjustment of the psychical whole and which for this reason fail to establish the associations required for recall in memory. But the author offers no suggestion as to the nature of the subconscious, beyond the vague statement that it differs from the conscious only in degree, nor does he at any point take account of the possibilities of interpretation in terms of neural processes. B. H. BODE.

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JOURNALS AND NEW BOOKS

THE MONIST. January, 1906, Vol. XVI., No. 1. *On the Form and Spectrum of Atoms* (pp. 1–16): FERDINAND LINDEMANN. – It is known that the distribution of spectral lines in the spectrum of any gas is a function of the form, density and elasticity of the atoms of that gas. The inverse problem of determining the form of an atom from a knowledge of its spectrum is possible in certain comparatively simple cases. The author illustrates by means of diagrams the probable shape of certain atoms and the structure of the molecules in which they are combined. *Manifestations of the Ether* (pp. 17–31): W. S. ANDREWS. – A